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The Allied Forces, who are now conducting a strenuous new campaign of organization and enrollment, have issued this week to all supporters of the Eighteenth Amendment an appeal for active cooperation and financial aid in carrying out a gigantic new schedule of activities, preparatory to an extensive fall program preceding the general elections. All friends of prohibition, members of Allied Citizens units, Allied Youth councils, and related organizations in support of the Eighteenth Amendment are urged to intensify their efforts. Politically the liquor question looms more important this year than ever before, and officers of the Allied Forces see in the present crisis an unprecedented problem, which may be met only through an organized army. "We are working to organize the millions of dry voters who have not yet been reached, into active, working units," says W. Roy Breg, Director of Activities for the Allied Forces. "Only through organization of a powerful, militant dry army can we hope to win this fight. Every remote community must be reached, and that is what we are setting out to do, but for such an undertaking time and money are needed. There is not much time before the fall elections, so we must act now. With the help of all our friends, we shall be ready when the time comes to show our strength."



MANIFESTO URGING INDIA'S INDEPENDENCE

A manifesto in behalf of India's independence signed by sixty representative Americans has been made public by the "American League for India's Freedom," with headquarters in New York, which dispatched copies to Sir Samuel Hoare, Secretary of State for India at London, and to representatives of the Indian National Congress in India and abroad. The manifesto expressed its support of the "policy of non-violent non-cooperation" and condemned the "extreme measures of violent suppression adopted by the British government, making that Congress in effect an illegal conspiracy." The manifesto as sent to the British government and the Indian Nationalists read: "The undersigned American citizens, moved by the struggle in India for national independence through non-violence, express their unreserved support of India's right to freedom, and of the policy of non-violent non-cooperation to that end followed by the Indian National Congress. We stand with the Congress as the most representative body of the Indian people both in its object and methods; we condemn the extreme measures of violent suppression adopted by the British government, making that Congress in effect an illegal conspiracy; we condemn them not only as unwarranted against a peaceful method of gaining political ends, but as dangerous in provoking a resort to counter-violence; we pledge our support to all those within India and outside who are working for India's freedom from alien rule by non-violence."



FEDERAL RELIEF LOANS NOT ADEQUATE

A warning that the \$300,000,000 direct relief fund to states contained in the Federal Relief Bill signed recently by President Hoover will not be sufficient to meet the mounting demands for aid upon welfare agencies in 1932-33 was issued in a joint statement by the American Public Welfare Association and the Family Welfare Association of America, representing public and private local agencies throughout the United States and Canada. "No community and no private citizen should feel that because three hundred million dollars has been made available to states that the relief situation in this country is

taken care of," declared Mrs. John M. Glenn, president of the Family Welfare Association of America. "It is estimated that in 1931, the private and public welfare agencies of 81 cities alone expended approximately \$167,000,000 for relief. Several hundred towns and cities carrying on relief work are not included in this figure. Expenditures in 1932 will be higher than those in 1931. From reports from the field, it is clear that local tax appropriations and private contributions will be absolutely necessary if our welfare agencies are to meet the demands for food and care which will be made upon them this winter." The joint statement urges state officials to direct all possible efforts toward making sure that the availability of federal money does not "dry up" other necessary sources of relief funds through state, county, and municipal appropriations and through voluntary contributions of individuals to community chests and private welfare agencies. Another problem confronting the states for direct relief will be that of administering the funds. "Naturally in the giving of relief we are all anxious that there shall be the maximum results in the alleviation of suffering," declares the statement which is signed by William J. Ellis of Trenton, N. J., president of the public welfare group, and Mrs. John M. Glenn. "This involves organization structure and adequate personnel. Confusion of responsibility, amateur planning, untrained workers, and laxity in accounting or record-keeping almost inevitably results in waste." Some of the local agencies represented by the two national organizations have been carrying on large-scale relief activities for more than half a century.



MANY VISIT CHICAGO EXPOSITION GROUNDS

Although A Century of Progress Exposition—Chicago's 1933 World's Fair—does not formally open its gates until June 1 of next year, enough building and exhibits are already in place on the grounds inside the 9-foot high sheet metal fence to provide a diverting experience for visitors this summer. The Administration building with its modern architecture, the vast Travel and Transportation building, with its 125-foot dome suspended by cables, old Fort Dearborn, the great U-shaped Hall of Science, the Lincoln Group, and the Radio, Communications and Electrical buildings comprising the Electrical Group, are already standing. Under construction are the Agricultural Group; the Golden Pavilion of Jehol, a Chinese temple; and the first three pavilions in the General Exhibits Group. In addition the General Motors Corporation has started construction of its special building, the Chrysler Corporation and Sears, Roebuck & Company have completed plans for their special buildings. Drafting room work is being rushed on plans for the States Group, the Firestone Building and other structures. Visitors to the Fair grounds on Chicago's lake front this summer will be interested in the Lincoln Group, which reproduces buildings associated with the life of Abraham Lincoln, including his birthplace near Hodgenville, Ky., his boyhood home in Indiana, the Lincoln-Berry store and the Rutledge Tavern at New Salem, Illinois, and the Wigwam, or convention hall in which he was nominated for the presidency. Old Fort Dearborn, a replica of the log stronghold that was Chicago's first permanent settlement a century ago has been open more than a year and has already attracted several hundred thousand visitors. A group of thrilling rides and interesting attractions in the amusement zone will be operating this summer. Speed motor buses circling the grounds, various water craft on the lagoons and Lake Michigan and other interesting things may be seen.

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Are We Still Pioneers?

IN company with his family, the Editor has just returned from an overland vacation trip to his old home in Oregon. We drove out over the old Oregon Trail, whose desert and mountainous course marks one of the greatest epics in modern history. Over it the emigrant wagon trains toiled their dangerous and laborious way in the middle of the last century. It was an epochal trek of American pioneers who, beset by threatening savages, challenged by formidable mountains and swollen rivers, and stricken by hardships and sickness, sought out their own uncharted course and pressed indomitably forward to the distant goal of their hearts' desire. Across the then wastes of Nebraska this route of the home-seeker and home-builder stretched, traversing the Rockies in Wyoming, and the sage brush deserts of Idaho, winding its tortuous way through and over the mountains of Eastern Oregon, and thence down the lordly Columbia through the Cascade Mountains into the virgin garden of the Willamette Valley.

In a general way we were pretty well acquainted with this heroically wrought Trail and its history. We had read much concerning it, had presumed to write something of its significance in American history, and had several times passed over it on the train. Never before, however, have we so appreciated the intrepid pioneer spirit and the remarkable achievement of those who in 1843 dared the impossible and made the memorable crossing. We were traveling by road in their very wake, and though we were riding over a well made highway in an easy riding car, covering in days the distance which had required months of the pioneers, we seemed closer to their experiences and had more of the feel of their attainments. It was easier for us to visualize the privations endured, the dangers encountered, and the obstacles overcome. We marvelled at the ability of those Argonauts of the West to find their way so unerringly through the mountains and over the most favorable passes—their judgment being later vindicated by the engineers who, in surveying the route for our first continental railroad system, followed the Trail which they had pioneered.

Reaching the Willamette Valley, the emigrant pioneers found themselves in competition with Great Britain, through the occupancy of the Hudson Bay Company, for the possession of their Canaan. But with the issue clearly drawn between the trapper and the trader on the one hand and the colonist and home-

maker on the other, it was soon settled. Across the river from our old home are a monument and a memorial park, marking the site where on May 2, 1843, it was decided by a majority of two to set up a provisional government, pending the time when the American government would extend its suzerainty over the new country. The arrival of the emigrant trains which followed made the American, home-building influence clearly predominant and the "Oregon Country," comprising Oregon, Washington, Idaho, and parts of Montana and Wyoming, was won. It was a triumph of the pioneer spirit.

While but very few of the Oregon pioneers remain, something of their spirit has persisted. It is manifested in the material progress and in the advancement of the arts of civilization which the State has achieved, building on the foundations laid by the early colonists. An appropriate symbol of this progress is found in its magnificently conceived and finely engineered highways, most notable of which is the incomparable Columbia River Highway. But today the pioneer spirit is not demanded solely, if indeed chiefly, in the material realm, in which man has wrought so wonderfully, but in the realm of men's relations with each other, as brothers of one Father. Pioneering in this sense involves seeking better ways of insuring equality of opportunity in political, social, and economic life, and in this respect Oregon has often shown herself to be possessed of some of that pioneer spirit of venture which dominated her fathers of the Covered Wagon.

It was but natural as we followed this historic Trail, as we reflected upon the heroism of those who made it and as we observed evidences of a continuing pioneer spirit in the sons of the pioneers, that our thought turned toward a small group of people who came upon the stage of history nearly three centuries ago as spiritual pioneers. In an age that was intensely religious but all too barren of rich, personal experience, they proclaimed the richness and fullness of the love of Christ, adequate to every need of the human heart, by which it was directly and personally experienced. In the heart as the living temple of God, they found the light of Christ to shine so as to illumine life's pathway as well as to give the inner glow of light and warmth. Repudiating the forms and liturgies of established religion, they went forth to preach the gospel of an intimate, spiritual communion with Christ—a communion which made life

radiant and triumphant. Disdainful of the privation and persecution which have always been the lot of spiritual pioneers, this group within ten years heralded its evangel to the uttermost parts, braving the dangers of strange lands and storm-tossed seas.

Because they looked upon their fellowmen as the potential dwelling places of God, and therefore as their spiritual brothers, these Friends of Christ became leaders in many movements of human welfare. They were committed to building the Kingdom of Heaven here on earth among men. They served as the advance guards in the causes of social and moral reform, in which they marked out the courses through which success was ultimately attained. In many of the popular moral issues now before the world, they are freely recognized as the pioneers who blazed the trail. Indeed it is for this moral and social pioneering in the spiritual realm that they are almost solely known by the world.

As it was a thrilling experience to ride over the old Oregon Trail and reflect upon the achievements of those who made it memorable, so it is exhilarating to follow the heroic story of those brave pioneers, our own spiritual forefathers. In the latter case as in the former, however, we are wont to turn from the past to the present and to inquire whether the pioneer spirit persists in the Friends of today. Merely to carry on in the causes launched by our fathers, and which have now largely become popular enough to command very general support, is not enough, however meritorious those causes may be. New and momentous issues have arisen, pioneering in which is none the less desirable because it does not have the sanction of social approval. Are Friends in the forefront of these issues, ready to venture and to pioneer in our day as earlier Friends did in theirs, or have we turned timorous and conservative? An editor of a well known journal of liberal opinion told us not

long ago that in its earlier years when it devoted its attention largely to peace and international relations, the magazine derived much of its financial support from Friends, but that since it had espoused the issue of economic reform, Quaker support had largely disappeared. Yet here we face perhaps the major issue of today—and no less a moral and religious than an economic issue. Is this indicative of the present day attitude of Friends toward questions which mark today's frontier of thought?

Any organization which lives on its heritage has passed its day of significant usefulness. This is especially true if that organization or group be small. There is little excuse for the further existence of the Society of Friends if it is to exist as but another religious denomination or church. There are bigger and better denominations for carrying on the accustomed work, and important work, of the Protestant Church. Some of this work we may well do, but it is not in the line of our distinctive mission. Our religious group arose as a group of pioneers. It is in exemplifying the pioneer spirit that it has made its contribution to righteousness and progress. When it ceases to exemplify that spirit in the presence of new issues it will cease to be the Society of Friends.

This does not assume an easy espousal of every idea and "ism" that is advocated. It does assume on our part a living communion with God the Father, and a vivid sense of brotherliness for our fellowmen that will make our minds hospitable to proposals for promoting social righteousness and human justice. Our attitude will be one of eager interest and active sympathy. We shall be honestly and fearlessly seeking new ways of making brotherhood real. And, having found new trails that seem to us to lead forward, we shall not hesitate to brave the deserts and mountains of misunderstanding and opposition that mark the way of the pioneer.

A Tragedy and a Vow

BY DAVID M. EDWARDS

IT seems incredible in view of the arduous pathway by which the present status of the liquor question has been reached that conditions could possibly be as they are. I refer to the confused, even chaotic thought concerning what should be done.

Four years ago, both major political parties placed dry planks in their platforms. The successful candidate was elected more on account of his dryness than on any other fact. The unsuccessful candidate was defeated because he repudiated the dry plank in his party platform. There were, of course, other reasons for his defeat, one in particular; but his wetness was almost wholly accountable for his overwhelming defeat.

And now only four years later, we behold the almost inconceivable spectacle of both parties with wet planks in their platforms; the one dripping, the other at least moist and it may be even more than moderately wet.

How is this situation to be accounted for? In the first place no serious attempt has been made to enforce the liquor laws. Upton Sinclair, in his book, "The Wet Parade," estimates that there has never been a more than five per cent endeavor for enforcement. This statement can be made and still make it

accurate to say that the enforcement has improved during the past three years. The principal weakness in enforcement is the lack of cooperation of state officers with federal officers.

In the second place, the metropolitan press of the nation, with scarcely any exception, has been wet—subsidized to be so by the brewers, distillers, and multi-millionaires who have made their fortunes out of booze and who now wish to shift the burden of taxation from their incomes and corporations by bringing back beer and letting the workingman pay three cents tax per glass to the government. Let it be remembered that 90 per cent of the liquor business prior to the Eighteenth Amendment was beer. The advertising space and editorial columns of these papers have been sold and the law violated by leaving off any indication that the space was paid for.

In the third place, several organizations have been working overtime and spending immense sums of money, mostly furnished by these same sources to put up a ballyhoo across the country that had as its objective, regardless of honesty and truth, to discredit the dry enforcement, poor as it has been.

Again, blocs of congressmen and senators have endeavored

by every means at their disposal to cripple and weaken the enforcement agencies. Many other reasons can be given for the poor showing of enforcement—the failure of so-called respectable citizens to obey the law or cooperate in its enforcement; the failure to make the purchaser equally guilty with the seller; and many others.

In the meantime a whole new generation who know not the old saloon and the rank violation of law in pre-amendment times—and it was worse than at present—has arisen. It has been stated by competent authority that by 1935 there will be 30,000,000 voters who will know nothing by experience of these matters. And further, the old efforts to give education as to the evils of drink and the lawlessness of liquor interests have practically ceased. So that here we are confronted with a situation which is the most ominous in the history of the temperance movement.

Ignorance on the part of the voter enables the wet propaganda to "sell him" on points which, even the least bit of information would be sufficient to refute. To illustrate, "It (the Eighteenth Amendment) was pushed over on us when we were not looking." It took 100 years to place this Eighteenth Amendment in the Constitution. One-third of the Congress that voted the submission act was elected in 1912, one-third in 1914, and one-third in 1916. Six to one in the Senate and five to one in the House voted for the act of submission. Seven years was set as the limit of time for the states to consider the amendment. In 13 months, a three-quarters majority had ratified. The Eighteenth Amendment was placed in the Constitution by the largest number of states—46—of all the amendments.

The whole list of wet arguments are as unwarranted as this: "More liquor is drunk now than then"; "more crime now than then"; "racketeering and gang rule all chargeable to prohibition"; "the youth of the land becoming drunken and besotted"; "the farmer's condition caused by prohibition"; "the laborer a great sufferer"; "prohibition caused the depression and the return of beer will lift it." These and many other arguments are urged and the pity of it is they are believed by multitudes. We are told that the Eighteenth Amendment was an infringement upon states' rights and this in the face of the fact that 46 of 48 states ratified it. We are told that the new voters—those who were too young to vote when the Eighteenth Amendment was passed—should have a chance to express their wishes. And this by a great Christian leader who chooses as the place for speaking against the Constitution of his country the capitol of a foreign country. On this basis one might suggest that an appeal could be made for the submission of any one of the amendments; for multitudes now voting never had a chance to express their desires on most of the 19 amendments. Of all amendments, the eighteenth is the one which should not be resubmitted. Only those who know the old saloon and the lawlessness of the liquor interests are competent to vote. If it were repealed the only meaning attached to that event would be a repetition of the old fight against the liquor interests who never have, do not now, and never will obey any law passed to restrict or control their nefarious business.

No plan ever yet devised to restrict or control the sale of intoxicating liquor has ever succeeded. I challenge anyone to prove that it has. And the simple reason is that such an interest cannot be restricted and controlled. You do not so deal with a wild beast or a venomous snake. You do not tether it, pull its teeth or fangs. You kill it. And so must you deal with the liquor interests. You must kill it. This cannot be done without constitutional authority giving the federal government a right to act. We now have that amendment. Let's keep it.

The other day I received a package of old, yellow, faded papers and letters. They told the story of the one great tragedy in my life. And this tragedy was caused by the lawlessness of the liquor interests. In 1892, Charles H. Edwards

lost his life in a vain endeavor to protect the native Indians of Kaak Island, Alaska, against the ruthless and wicked whiskey smuggler. One cold, stormy, wintry night my father returned from a trip to town for the mail. He brought a letter telling us the sad news of the death of the son and brother.

I shall never be able to erase from my memory my own agony as I wrestled with my own grief; but particularly as I watched my mother meet and conquer her mountainous sorrow at the tragic death of her first-born, by Christian fortitude and a reliance upon God that I have never seen surpassed.

Charles H. Edwards had accepted a government appointment to live among this, the wildest tribe in Alaska. His work was going splendidly. He had been there long enough and had put enough of skill, energy and devotion into his efforts to make a real improvement. Letters written just prior to the tragedy told of hearing the Indians singing gospel hymns as they went about their daily activities in the village or forest or in their boats.

And then the whiskey smuggler came and this scene was changed to drunken revelries and pandemonium reigned, resulting in crimes, even murder. Tiring of this and taking the law into his own hands, he undertook to arrest the men who were selling liquor to the Indians. In this effort he refused to use weapons and when the men had been captured he searched the little vessel for firearms, sending every weapon he found back to shore while he and two Indians started to take the men to Ft. Wrangel. But his search had not been sufficiently careful. He had overlooked one revolver. One of the men, knowing where this revolver was, worked one hand loose from the rope with which he was tied up and shot Charles Edwards.

In the trial which followed no conviction could be secured. No jury dared convict in that lawless land and particularly no one engaged in breaking the liquor laws could be convicted.

Not all have equal reasons for fighting for prohibition. I have sworn eternal warfare upon the business that brought this tragedy into my life and robbed me of the best friend of my boyhood, for Charles H. Edwards was a big brother among a thousand.

Does anyone expect the liquor interests to be law-abiding? Get that notion out of your head once for all. The liquor interests have no intention of obeying any law that curtails their free and unrestricted activities in making money from the debauched and desolated lives of men, women, and children.

What we have achieved by so long and arduous a pathway, for which our predecessors for a hundred years have given a full measure of devotion, let us keep.

Indianapolis, Indiana.

Welcome by Bishop Baudert

THE delegates to the International Missionary Council were most cordially welcomed by Bishop Baudert in the name of the Herrnhut congregation and of the Unitas Fratrum. He recalled how that on August 21, 1732, the first missionaries were sent out from Herrnhut, Germany, to carry the gospel to the Negro slaves in St. Thomas. The Moravians who number about 50,000 now have 260 missionaries at work in thirteen Mission Provinces. He said: "We have the more pleasure in welcoming you, the representative of the whole body of Evangelical Missions, because Count Zinzendorf would have welcomed you with all his heart! How he would have stretched out his hands to you! How he would have rejoiced to see you here, members of many branches of Christ's family, and to join with you in praise and service. When you stand by his grave on the Hutburg and read on his tombstone, 'He was set to bear fruit, fruit which abides,' remember that he regarded it as his chief mission in life to help realize the Savior's prayer: That they may all be one."

MOTIVE, THE ESSENTIAL PART OF ACTION

By J. H. LANGENWALTER

"Go, and do thou likewise" is quoted often, and interpreted variously. Twice did Jesus tell the lawyer, whose attitude called forth the story of the "good Samaritan," that he should do something.

This man had asked an important question and Jesus had taken him at his word. He had done more than that. He had given him a chance to make use of what he had—his legal training. After an excellent quotation from the law in which love toward God and man were made the center, Jesus had said: "This do, and thou shalt live." After the lawyer had shown a greater interest in rationalizing his own attitude than in applying the truth which he knew, Jesus told the story of the "good Samaritan" and again gave his questioner the opportunity of expressing his own judgment. The lawyer's knowledge and judgment again were clear and to the point. "He that showed mercy unto him" most admirably characterized the truth which Jesus had just presented by means of his story. Then followed the challenging words of Jesus: "Go, and do thou likewise."

Two things Jesus had placed onto the plane of deeds, love and the showing of mercy. That seemed very vague and impractical to a step-counting, quibbling-about-infinitesimal-details age,—and it does to a results-getting age! Coming from a life filled with all kinds of activities, and of the most practical nature, as was that of Jesus, has made it impossible, or dishonest to toss aside his statements about love and mercy as coming from a mere dreamer. Then why this emphasis upon *doing* love and mercy as basic for eternal life?

May we take a second look at the characters presented in this scene? Take the lawyer for example. He was well trained, aggressive, clever, persistent, frank, apparently ready to do anything which might appeal to his fancy. With all this he was blind to his own inconsistencies and very self-centered. That is why love and mercy did not interest him beyond the point of talking about them.

The robbers had many traits in common with the lawyer, except that they had ceased even asking about such vague and impractical things as eternal life. Love and mercy had long since ceased to have any place in their thinking, unless perchance, those who believed in these ideas might be victimized the more easily.

The priest, who chanced to come by the scene of this most recent hold-up and near-murder, was a busy man. He was either returning to his Jericho home from his term of service, or he may have been going to Jerusalem to enter upon a new

term of service. It would not be difficult for him to excuse his course of action. Things like this occurred often on the Jericho Road. This poor fellow was simply the victim of circumstances for which the priest could not be held responsible. Of course, he was acquainted with the terms love and mercy and no doubt had often extolled their meaning in his temple services, and he also knew the value of activities. He was no lazy man or he would not have been priest. All that made him fail at this point was the fact that love and mercy were not primary interests in his view of life.

The Levite was a mere imitator of the man ahead of him. That kind of thing is a sign of immaturity of either the heart or the head, or both. Love and mercy are man-sized qualities.

The unnamed Samaritan was also a busy man. He was busy about his own affairs. The road was as dangerous for him as it was for any one else. "Safety first" and "time is money" demanded that there should be no delay. He was on a dangerous road between two cities in Jewish territory, where he, a Samaritan, could expect little consideration. All things seemed to point toward the desirability of continuing to attend to his own affairs. Contrary to all such possible rationalization, this man turned aside and gave time, strength, money and forethought to a helpless stranger in a strange and unfriendly land. Why? Because love and mercy were realities to him. No one could have prescribed the type of expression for this man. He had to think that out for himself. Another man might have gone about the matter differently, but the fact remains that this man, with the least encouragement to do love and mercy, on this occasion was the only one to do the thing that most needed to be done. He did not waste time congratulating himself upon this splendid isolation in which he found himself, nor in condemning those whose attitudes had revealed the fact that love and mercy were not matters of primary interest to them and had therefore not come into action. He found ways of expressing his view of life and that, in his case, constituted doing love and mercy.

Jesus has here not only included the motive in what we ordinarily call the need, he has made it primary. According to him it is the most important part of what to do. This makes it possible that two persons, with Jesus' view of life, may not express that view by means of the same recordable "deeds" and yet both do his will. The value of their deeds will be measured according to the standards of God rather than those of men, and the standards of God make the motive the essential part of what we do.

Wichita, Kansas.

FOUR FUNDAMENTALS FOR THE FUNDAMENTALIST

By ELIZA ARMSTRONG COX

The fundamental principles of the faith of God's people are to be found early in the Bible, placed there by the Great Creator.

We find them "in the beginning" of the story of the creation of man, the place he was to fill in God's purpose and his obligation to his fellow-man. Two walls of this foundation have to do directly with our relation to God. These are: (1) Created in the image of God, and (2) worship. The other two walls bear immediately with man and man. These are: (1) The sacredness of human life, and (2) sacrifice, the principle that makes it possible for men to live helpfully together on a high level.

We will find that these four fundamentals constitute the basis of man's success or failure all through the ages. The absence of either one will cause the building to tilt and render it insecure and dangerous.

The first one—created in the image of God—is a marvelous incomprehensible fact. This likeness to God is our capacity and possibility for infinite love and "greater works." Being thus created, explains why God so loved humanity that he gave his son for his redemption. How could he help loving this crowning product of his creative power, this offspring of himself? And would he not seek to establish this same principle of love in the hearts of men for each other which was also the passion of Jesus Christ?

Because of this first fundamental, another follows logically—the sacredness of human life. To strike at human life is a blow at this God-quality. God did not delegate to man the right to take another's life, not even Cain's, for was he not also created in the image of God? If a man shed man's blood, a wholesale slaughter is the possible result. To prevent this, do not kill the first one.

As an outflow of these two cognate principles, it follows that God and man should enjoy each other in sweet communion and fellowship, hence worship follows spontaneously. Abel, Seth, Enoch and Noah are outstanding instances of this beautiful intimacy before the flood. When the world was to start all over again with only Noah and his family, he begins by enjoying this fellowship with the great God at an altar erected for this purpose which is at one and the same time a family and a national altar. When Abraham arrived in the land of Canaan to begin a special administration for Jehovah, he at once erected an altar in the open and worshiped God in the presence of the wondering aborigines.

So worship is one of the necessities of our religious life, a requirement for its

highest culture and development and which ties us to our Creator and Father in such a way as to constitute it a real living stone in the foundation of our Christian faith.

But three such principles, great as they are, are not sufficient to complete the foundation of our spiritual building. Two of these, as has been noticed, bear directly on our relation to God the Father, viz: Created in his image, and the worship and adoration due to him. Two others, the sacredness of human life already mentioned, and the ability to live in proper relation to all humanity are the two needed to square the foundation, and these constitute the human side.

This fourth one, sacrifice, is the power to adjust difficulties in harmony with these other three vital points. The first illustration we have of this fourth principle is in the experience of Abraham with Lot. Their difficulty was not a trifling one, but was one likely to develop into a great disruption. It was a test case to which all future generations could refer as a precedent and an authority when troubles arose. It was the first "peace conference" in history and was eminently successful because a great sacrifice was made, an act of most heroic self-denial. A glaring injustice was suffered without resentment or retaliation. The other three fundamentals were fully honored in this act, and by this decision Abraham won the distinction of heading the long line of peacemakers who have followed in his train. He proved in glorious fashion that man's greatest right is the right to give up his right.

Isaac seems to have built his life on the same fundamentals, even to making heavy and unjust sacrifices for the sake of peace, as did his father, Abraham. On the completion of the act of both Abraham and Isaac, the great promise of God was repeated to each in its fullness.

Jacob and Laban, each with very much to charge against the other, after a heated battle of words that could only make the difference between them wider and more bitter, apparently decided to balance accounts and so end the quarrel. An altar was erected on which worship was offered to Jacob's God and they partook of a fellowship meal, and with God as their witness pledged each other their good-will and went their separate ways. When two disputants are really willing to do right, a point of agreement will be found, or a peaceable separation effected.

Referring again to Abraham, we see that he pre-lived much of the Great Sermon. He surely agreed with his adversary "quickly" before the sore had time to spread infection. He "denied himself," "went the second mile," "let the cloak go with the coat," and "his righteousness exceeded, etc." Had his method been adhered to through all the centuries

since by the people of God, what a different world we would have today!

These fundamentals constitute the basis of the Ten Commandments; of the Sermon on the Mount; the Golden Rule; love of neighbor as of self, and the love that Christ enjoined on his followers to the point of laying down our lives for others. The absence of any one of them will leave the foundation incomplete and insecure. To deny the first one neutralizes all the others. All the teachings of Christ and his example, of Paul and the other New Testament writers, emphasize and amplify these four fundamentals largely and adequately.

When we pray, "Thy Kingdom come," it obligates us to see that these fundamentals of the Kingdom have their rightful place in the structure of our own lives. With these well-placed we shall have a house whose Maker and Builder is God, and one that can stand the strain of any storm. Are we fundamentalists? Does our house tilt at any one corner?

Whittier, Calif.

THE SUMMER SCHOOL AT PENDLE HILL

By W. O. MENDENHALL

(Dr. W. O. Mendenhall, President of Friends University, Wichita, Kansas, was one of the five members of the faculty during the summer session recently completed.)

On an elevation but not too high to climb, up where the air is clear but with lower places in excellent perspective, amid grand old trees and abundant fresh flowers but with keen appreciation of the hot and barren areas, is the school called Pendle Hill. It is ideal in its serenity but it feels the throbs of the great city nearby. Only a few hours ride in one direction is the center of our national, political government, and even nearer in the other direction is the great focal point of our whole economic system. The problems of these cities are included in the studies of Pendle Hill. It is near enough to the campuses of Swarthmore, Haverford, and Bryn Mawr colleges to receive help from their faculties and libraries—yet it works with an educational method all its own.

Here was gathered for a month this summer the largest number of students which has ever composed a Pendle Hill family. They came from Seattle and New York, from Philadelphia and Pittsburgh, from North Carolina and Indiana. The members of the teaching staff came from various college faculties—Amherst, Duke, Haverford, Hartford, and Friends.

Although nearly all of the students were college graduates, they had retained remarkable initiative and independence in their thinking. Coming with such diver-

sity of background, within a few days the group had attained a unity seldom realized. Just as in the usual institution of learning students give first attention to that which they are seeking, grades and credits, so at Pendle Hill with no credits, no grades, no artificial penalties, students give first attention to that for which they have come—viz., broadening of horizons, growth of understanding, clarifying ideas, sharpening of convictions, deepening of experience. The seriousness of this common purpose creates the unity which is not marred by the eager discussions, or the attack and defense of positions held.

The democracy of the group is apparent as its members share the common tasks of daily program, including attention to dishes, dust, trash barrels, and water heaters. At 8:30 every morning all assemble for a half hour of common worship. In this period the deep, spiritual exercise finds expression in song, silent meditation, prayer, and quiet talks.

The courses are various. There may be lectures by the instructor interrupted with questions and challenges. There may be a group study in some field. The meeting of the class may be mostly devoted to discussion following wide reading on the topic by the various members.

The Pendle Hill announcement for next year contains a discussion on "The Teacher and His Class" which every one interested in education should read.

Although many in attendance are not Friends, one can hardly be a part of the Pendle Hill family without getting a clearer idea and a new appreciation of the attitude, the point of view, and the direction of approach, which belong to Quakerism and some of which seem to be unique.

In an age when the easy-going insincerity of one generation is producing callous indifferences in the next, when in religion the thoughtless are repeating creedal formulas with shallow glibness and the thoughtful are dangerously near to blighting cynicism, when in government those who have are stiffening their defenses of the things they possess and those who have not are being drawn toward violence as the only hope of a way out, such a school as Pendle Hill may yet be the saving of the Society of Friends and may contribute much toward the rescue of Society as a whole.

The conviction experience needs to be revived and even repeated from time to time, just as we need to renew our personal intercourse with a great poem if it is to remain with us a real and living possession. This renewal of contact, by which the religious experience is sustained and enriched, is the aim of prayer and worship. — A. BARRETT BROWN.

After the Conference, What?

BY DONALD MCKINNEY

THE Young Friends General Conference at Nebraska Central College is over. For a period of one week, over ninety people mingled together in constant fellowship and living. These included students, teachers, leaders, and others interested in the Christian program. To those present, it was a revelation and a joy to talk to Marian Doncaster, Myrtle Wright, and Frank Ward, English young Friends, who attended the conference. Their contribution is one that will long be remembered.

It was inspiring to those present to come into contact with such personages as Elizabeth and Clarence M. Cunningham, Albert Baily, J. H. Langenwaller, Charles O. Whitely, and H. Clark Bedford. Edith Newlin, Raymond Wilson, and Clarence E. Pickett were among those who brought inspiration to the conference, and a challenge to Christian adventurers. These and others made the conference to all present, a worthwhile and stimulating one. The conference itself will be written up in full, and reported about in many places. The question foremost in our minds now is, "After the conference, what?"

In the face of apparently difficult barriers, hindered by the depression, and lack of interest by some, we are pushing forward our Christian program today at a time when as never before, it is needed. The Quaker church has always upheld the principles of peace, justice, belief in the inward light, and the quality of God in every man. If such a program is to be carried forward and realized, there must come from men and women their whole-hearted effort in pushing along such a program.

The movement toward the kingdom of God in the world is going to come in the next one or two decades from the youth of today. One thing that was especially noted in the attitude of the young people at the conference, was their hope, their faith, and belief in a wholesome outcome for the world. The great changes in the world have come by the people who have believed, the men and women who have given of their best in the darkest hour. The Christian life is a challenging life, it has no place for the quitter, the man who will not strive, the man who will not work, the man who will not believe.

The outcome of the conference at Nebraska Central College ought to be far reaching. As do the waves from a tiny pebble dropped in a pool, spread out, so ought the inspiration, the challenge, that grew out of the conference, remain forever lighted in the hearts of the men and

women who spent that week of wholesome living together in play, in study, and in prayer.

Such a conference is one more stepping stone toward a much more Christian world, to a higher plane of Christian living. Such a conference inspires men and women to go back home and work, in various parts of the country. The youth of today has a message for the world. Throughout the Christian world, where old leaders have failed, youth is taking the responsibility upon its shoulders of seeking for a way out. Christian experience is not something limited to old age. Youth is reaching out, and up, unhindered by the precedents of narrow patriotism, class hatred, fear, and jealousy. The Christian message, once it grips one, removes all selfish aims and false ideals.

This youth march today is over such stepping stones, as this conference, toward the gleam that is a challenge for a new discovery of Christ. Today we are thinking in the terms of the ideal that we want to see set up in life, we are making our thoughts correspond to our goals. The saddest tragedy today is that of the man or woman who is beaten before starting, simply because there is lack of faith in the attainment of perfect Christian life. Christ said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." That is a promise, and the youth of today are putting their faith and trust in that attainment.

One of the great values that grew out of the Young Friends Conference was that of *Inspiration*. During the seven days there, youth was thinking at its best. The mind of everyone present was open to the inspiration of nature, of friends, of God. Those long, sunset vesper services opened new avenues of thought, raised new ideals and dreams in the hearts of all who took part in the fellowship of the hour. The great need today is for a time to meet God in silence in the presence of other men who are seeking him. Such hours will remain unforgettable.

This one great value, inspiration, is something that is felt at every meeting, in every conference, in every Christian endeavor. And as we are inspired, so will our minds grow, and as our minds grow so will we become. We need more opportunity for this sort of fellowship together in silence, it is a basis for inspiration.

Another outcome of the conference was that of the creation of *Ideals* in the souls

of those who were there. Inspiration is not enough, unless it creates something definite and tangible in the seeker's life. Inspiration is something we got at the conference, it is something that is back of us; while idealism is beckoning us on. No figure stood out in the minds of those at the conference more than that of Christ. Upon him, we centered our thoughts, desires, hopes, and belief. Christ as the perfect pattern, offers an ideal toward which to strive.

Idealism may come to naught unless it becomes a thing of the present. It is useless to long for world peace among the nations when we have not peace in our own family. It is useless to long for Christianity among the heathen when we do not practice it at home. There is work today at home, there is no excuse for the inactive dreamer. The youth of today, it appears, are coming to believe that the Christian life begins within, that the kingdom of God must first be built within the heart, before there can be any hope of an earthly kingdom or of an eternal kingdom. Those who left the conference for their homes, took with them, I think, such ideals.

A third value that should have grown out of the conference is that of *Service*. The twelve disciples of Christ were inspired, they had ideals, both of which they had built up during the ministry of Jesus, but had they refused to serve, the Christian movement in the world might have been a thing unknown. Those who attended the conference owe something to those who made such a conference possible, owe something to the leaders who gave their time in teaching and guidance. The best we can do is to talk, to write, and to lecture on the glad tidings that we found, to share the ideals that we created in the spirit of the conference.

The world's houses of business are overcrowded today, there is no room for millions of workers. But the churches are not crowded, and there are millions in the world hungry for a knowledge of a way out. Men are seeking today, truth, as they have always sought it. Men are searching for foundations upon which they may build their lives without fear of having them crumble from beneath them. The world is in need of service, and the world is willing to listen today to anyone who can offer a way. No longer is youth shunned as in the past. No longer does knowledge and power lie only in the aged. The conference was a challenge to Christian service by those men and women who were prepared, and are now prepared.

A fourth value that grew out of the conference was that of *Discipline*. Service can only be rendered as man disciplines himself. Life is a glorious experience, man is endowed with a great

heritage, a great responsibility, and to every man comes the chance to prove his worth to God. Man must discipline himself to work with God if he is to be of use to the world and to humanity. With such a partner as Christ by his side, he ought to be led into the light, the light that is Christ, and in Christ is the Way.

Inspiration from God, Idealism built up within the man, Service to the world, and Discipline with man's own self; these four are indispensable to life. Youth is seeking for these for youth is seeking life, refusing to believe without reason, seeking to know the truth. The Young Friends General Conference was one of the great contributions helping many to find answers to questions that had long been puzzling them.

"After the Conference, what?" To estimate its outcome, is impossible, so broad and far reaching will be its influence. Youth caught there the vision that Thomas Curtis Clark expresses in a poem entitled, "The Call to Youth."

"You whose hearts possess a dream,

You whose vision still is true,

Will you follow still the gleam?

Will you build the world anew?

"Vain are all the tools of war,

Vain the boastings of success;

These are dreams you battle for:

Faith and Truth and Righteousness."

Richmond, Indiana.

THE NORWAY AND DENMARK YEARLY MEETINGS

About one hundred persons attended the Norway Yearly Meeting of Friends held the middle of June in Stavanger, Norway. One of the number was an English Friend, and two were from the United States—W. Mifflin Hall and Carl Patterson. The sessions opened, of course, with a meeting for worship. In the afternoon, there was a business meeting, at which eighty-year-old Thorstein Bryne was re-appointed Clerk of the Yearly Meeting, and it was arranged to send out an Epistle. At the close of this session there was a united supper, after which the visitors spoke on Quakerism in England and America. It was felt to be a very profitable time. A few days later, the Denmark Yearly Meeting was held, attended by about thirty persons, including the same three visitors. A number of the Danish Friends were unfortunately prevented from attending. The Meeting followed much the same course as that in Stavanger.

In Copenhagen, an energetic and well-attended Study Group is discussing "Studies in Quaker Thought and Practice." The leaders are a young couple, the Halfden-Nielsens, who are translating the book chapter by chapter from the English.

North Carolina Yearly Meeting

BY ALICE PAIGE WHITE

NORTH Carolina Yearly Meeting has just closed with a feeling of uplift and increased confidence in the power of God to make even disaster a blessing. As his guide told Elbert Russell when crossing a bog in Ireland, "Ye 'll do better to step on the high places," so we have indeed been walking on the high places. The attendance was fully up to previous records and the earnestness and devotion was deeper than usual, as we realized that the resources of God will not fail for they are abundant and available.

The loss of strong leaders has increased our sense of responsibility and the depletion of financial resources has strengthened our determination to make readjustment without doleful repining and without crippling the work.

The duty of Friends to take a leading part in efforts to advance international goodwill was emphasized by the Peace Committee and the Meeting came under that burden. Echoes of the Haverford Institute of International Relations were given. Ray Newton of the American Friends Service Committee was on hand making preliminary investigations and plans for a similar institute to be held at Duke University early next summer. A full-day Peace Institute followed the Yearly Meeting, with mass meetings, lectures, classes and discussions as a sort of sample of the bigger institute to come.

Hugh Moore of the American Friends Service Committee, himself one of our own Carolina boys, brought vivid word pictures of the widespread suffering among the miners of soft coal and of the relief work of the Service Committee.

Never before this year has the matter of right interracial relations so impressed the meeting. A clear address by L. R. Reynolds, North Carolina Commissioner of International Co-operation, told what is being done in the South on this line by joint groups of both races, in studying facts and helping to create right attitudes. He closed with this quotation from the Negro poet, Leslie Pinckney Hill:

"We will not hate

We will not cease to laugh and multiply

We will not use the ancient carnal weapons

We will not waver in our loyalty."

The devotional half hour at the close of that session was led by Dr. R. T. Weatherby, a colored minister of Greensboro. He called us all co-workers in building the "highway of God" (referred

to in Isaiah 35-8) by the practice of prayer and the fellowship of brotherhood.

The same note was sounded by Dr. Elbert Russell when he paraphrased Jesus' words, "Except your righteousness exceed the righteousness of the scribes and Pharisees," by saying, "Except your brotherhood shall exceed the brotherhood of the fraternal orders."

Emphasis was laid on the critical need of vigorous and conscientious efforts in the cause of Prohibition. Dr. Henry Louis Smith, President Emeritus of Washington-Lee University, spoke earnestly of our political duty in this crisis.

The minute for Dr. A. A. and Myra Cope Bond was the only one presented for visiting Friends. Their messages were vivid, wholesome and challenging.

The statistics showed a net gain of but fifteen but this was explained by the fact that some membership lists had been carefully revised and corrected. There were five hundred and two additions during the year.

The session on Education was particularly interesting. Special tribute was paid to the value of the character and work of two leaders who had been associated for so long with Guilford College. Dr. L. L. Hobbs had been with the institution since 1875, being President Emeritus at the time of his death in May, J. Elwood Cox had been on the Board of Trustees since 1897, being President of the Board at the time of his death in March.

President Binford's report showed excellent work being done. The enrollment last year exceeded previous records. The faculty members have been widely used in public services outside the college.

The new President of the Board of Trustees, Dr. D. D. Carroll, stressed three needs, viz., financial help, maintenance of the high standing, and the need of attuning the way of life on the campus to the larger life of the world.

In the evening session nine students, who had completed their courses in the summer school, were given their degrees and the address on the occasion was given by James Walker, Headmaster of West-town.

The business, under the guidance of Samuel L. Haworth, Clerk, was carried on promptly, efficiently and without hurry. The last session allowed sufficient time for Friends to express themselves fully in appreciation of "the good hand of the Lord upon us."

THE MINUTE OF ADVICE

"The Quaker of the olden time
How calm and firm and true!
Unspotted by its wrong and crime,
He walked the dark earth through.
The lust of power, the love of gain,
The thousand lures of sin
Around him had no power to stain
The purity within."

But how about the Quaker of the present time? No less strong for truth, no less serene of soul, no less reliable in all his contacts, yet, must he not broaden his outlook and must he not accept heavier responsibilities?

The *world* needs his vision and his consecration. Today fear is gripping the heart of humanity and even threatening to break down civilization. Men and nations lack confidence in each other. To restore confidence, to advance international goodwill and peace is not merely a noble experiment but a noble task in which the world expects the Quaker of the present day to take a major part.

His *country* needs the Quaker in this crucial time. His attitude on prohibition should depend on an enlightened conscience. As a church we are non-partisan. We believe that every voter should be left untrammelled to vote as he will, but as moral pioneers, we must each in his own way stand for the truth that alcohol is a poison and that it poisons all the springs of spiritual, social and political life—a lawless thing that makes a jest of law.

"It is not for kings, O Lemuel, it is not for kings to drink wine lest they forget the law and pervert justice."

Absolute justice and a Christ-like bearing toward the Negro should be his aim. The Negro is discovering that he, too, can learn and that the white man's superiority may be simply a matter of opportunity. The Friend's attitude must, henceforth, be not one of patronage but of respect. Since the colored man is deeply religious, we shall continue to hold his respect as we ourselves are reverent and Christian in our living.

His country also needs him in the matter of the right observance of the Sabbath which shall not by its commercialization, jeopardize the good of the toiler and make man's freedom a thing of sale and barter. The true Friend will stand for a Sabbath devoted to public worship and to what will help man to be recreated and refreshed in body, mind and spirit.

His *meeting* needs the "concerned" Friend who will see that its affairs are

conducted after the good order of Friends, that meetings are regularly and punctually held, that business is understood, that letters are answered and that elders and overseers and committee Friends realize what their appointments mean.

His meeting needs, even more, the inspiration of his dynamic spirituality willing to lead or to serve in private, willing to stimulate others by suggestion or by the unconscious force of personality. As the early Quakers, in the midst of a troubled world, yet possessed untroubled hearts, because each day's effort sought to translate into action the everlasting will of God, so today the Friend needs this genuine religion that does not evaporate into sentimentality.

He needs further, a new intensity in worship and devotional life. In this time of financial strain Friends might profitably heed these words of John Wesley:

"Let luxuries yield to the comforts of others; your comforts to their necessity: your necessities to their extremity."

His *family* needs his steadying influence. Walking in the ways of Truth, setting an example in joyous living and filling the home with happy thoughts and tender ministries, his Christian faith will be contagious. In family worship the atmosphere of love will prevail. The Friend will be an example to his family not only in his daily conduct but also in the regular attendance of Bible school and the meeting for worship.

Can the Quaker of today, then, fail to see how sorely he is needed by the world in this time of fear and loss of confidence, by his country with its many social and moral problems, by his meeting both in its spiritual and administrative phases and by his family in this day of crumbling religious and domestic life and most of all by his God?

MESSAGE FROM NORTH CAROLINA
YEARLY MEETING

We have been especially impressed with the fact that Friends of all varieties are drawing closer together as we are stressing common calls to service and the many points on which we agree instead of emphasizing differences.

Possibly the wide-spread collapse of the financial structure has increased this fellow feeling. We are encouraged in the belief that poverty of purse need not mean poverty of spirit. Readjustment though difficult may in the end make for spiritual and moral stamina.

We have felt ourselves tremendously challenged by world needs, both material and spiritual and our concern is to awaken our membership everywhere to a sense of its obligation to serve humanity in some of the many ways that are open to us. We need a fresh exaltation of

Jesus Christ as our divine leader. We all need, too, to remind ourselves that the work of the early church was done by countless humble men and women who made it their first duty to spread the truth of Christ to their friends and neighbors.

Our hearts have been deeply stirred by the report of our American Friends Service Committee telling of the grim realities of life that involve thousands of our fellow men in hunger and starvation as a result of unemployment with its consequent insecurity. A terrible trail of moral and spiritual disaster follows. We have tried to face these unpleasant facts honestly and are convinced that the Christ way of life must be tried and his teachings applied to the whole of life. This calls for a fearless sincerity. Once again Quakerism must stand for that quality of life that shall arouse the attention of the whole world, compelling a vision of Christ. We must stand for that all-round application of the ethics of Christ causing Quakers once more "to shake the countryside for ten miles around."

The great cause of world peace has been burned into our hearts. We long that Friends may stand against all war, whether it be in industry or between nations. We are humiliated by the continuing failure of Christian nations to disarm, but rejoice in the efforts now being made to that end. How sorely the world needs the Christian gospel of peace and brotherhood! To this great cause we desire to apply ourselves with increased energy and devotion.

It is very clear to us as we review the social, industrial, political, national and international life that it is the power of Christ Jesus that is needed. He alone can speak to our modern world condition. We are praying for a great spiritual awakening. We have felt the call to rededicate ourselves to more faithful service. We appeal to Quakers everywhere to guard against easy tolerance without protest of that dangerous moral slackness and behavior that makes it difficult to distinguish us from those who make no profession as friends of Christ. We must stand a severer test and maintain a higher standard than those who make no profession.

Let us remind ourselves, "It is love in action that makes Christ real to others." It is love that translates the gospel. It is love of Jesus Christ that lifts ordinary men and women live ourselves into the realm of greatness.

WESTERN YEARLY MEETING

Ministers and workers expecting to attend Western Yearly Meeting, August 22 to 28, and wishing assistance in securing rooms, please address Lawrence Newlin, Plainfield, Indiana.

NOTICE

ATLANTIC CITY — Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N. J.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

FOOD AND CLOTHING

Following are extracts taken from the reports that are received from the coal fields from week to week. The condition depicted in this one community is representative of the pall of desperation and despair that covers the whole soft coal mining region:

"CLOTHING: With our clothing work having been shut down for several months, no one has been able to get anything to wear this summer. We have looked after a few dozen extreme emergency needs. Shoes and pants are in disreputable condition. Men walking about in search of work on blistering hot roads often have shoes so worn that their feet are on the ground in spots and toes sticking out. Morale is broken by the rags that are of necessity worn. Women stay in their homes from shame and tend gardens barefoot in spite of rattlers.

"CANNING: People are very eager to get produce canned. A few companies are buying canning outfits, but the vast majority are not. I am constantly being appealed to to find cans and fruit jars in large quantities. Drying is resorted to for beans and corn, but tomatoes—a very valuable food—can only be canned. It would eliminate much relief next winter and help thousands to be more self-sustaining, if cans in large quantities were supplied now. Some companies would buy canners if they would get cans free. No more practical method of relief obtains just now than free cans.

"FOOD: Actual starvation exists everywhere. Many babies must die during the next month, unless canned and powdered milk is available immediately. Much more government flour is needed. Money is needed for lard, sugar, baking powder and salt. If milk and sugar or some kind of molasses, were available, cracked wheat would be usable and be a great help."

DIE WEISSE FEDER

We call attention once again to the little paper for children which concerned members of the German Yearly Meeting have started to help the younger generation understand the heroism of peace. The two first issues are both interesting and helpful in this connection. School children studying German would enjoy the magazines, as the language is simple and uncomplicated, while the stories are far from the ordinary type

of school reading. The Service Committee will receive subscriptions to *The White Feather*, at 75 cents a year.

THE CONGRESS OF MINORITIES

This is a gathering of representatives of those fragments of nationalities which, by the rearrangement of boundary lines, have found themselves under other governments than those of their own nationalities, and subject to efforts at assimilation which often amount to persecution. This year's Congress, held in Vienna, June 29 to July 1, had 90 delegates representing 14 nationalities, dis-



A TYPICAL MINING CAMP

tributed among 37 groups living in 13 different European states.

Gilbert MacMaster, long in charge of our Center in Berlin, is now making a special study of the Minorities question on behalf of Friends. He has attended all but one of the eight conferences which have been held since the organization was created in 1925.

Some of the topics discussed were: a plea for recognition of the rights of nationalities in connection with the churches; complaints on the handling of Minority grievances by the Council of the League, with suggestions for remedying the situation; and proposals for the establishment of an Institute of Minorities for objective study of the problem. The Conference suggested the drafting of a convention between all European Majority States agreeing to general principles for the treatment of all Minorities on a basis of equity.

The speech of the Swiss Professor Bovet was a feature of the Conference. He appealed to the Minorities to recognize the necessity of breaking with the system of Force, and to guard against attributing conscious wickedness to op-

ponents. "The older I grow, the more plainly I see that conscious wickedness is much more rare than we generally suppose; on the other hand, self-deception and stupidity are very frequent."

THE VIENNA CENTER

The Forum, the older of the two Young People's Clubs which meet at the Vienna Center, has just sent us its annual report, from May 1 to May 1. For nine months of the year, they meet two evenings a week, during the summer, once a week.

Friday evening is usually English lecture evening, and the Forum has had 37 English lectures during the year. A number of these belonged to a series on different countries; other subjects were "The Crisis in Europe," "The Task of Quakerism Today," "Some Modern English Poetry," "Mental Hygiene," "The Peace Caravans (in the U. S.)," "Capital Punishment," etc.

On Tuesday evenings a French study group meets, usually to read French plays in parts, or to play games. On all these evenings, of course, there is opportunity to use the reading table, and thanks to the help of American Friends who send magazines pretty regularly, they have a nice collection of periodicals. Several social evenings with no special program have been arranged during the year. It is interesting to note that the Vienna Center occupies one floor of a palace whose impoverished owner is obliged to rent part of his building.

Forum members pay small membership dues. They pay no room rent, of course, but all their expenses are met by themselves, whether for tea and crackers, secretarial expenses, magazines, books and games, or whatever else they may need. Eighty-eight shillings had to be paid to the porter for opening the door to let them out each night at eleven o'clock.

The Forum has taken a very important step during the past year. In order to get into touch with students of other nationalities besides Americans and English, and especially to help foreign students studying at our universities to know students of other countries, it was arranged for a European Student Evening once a month on Tuesdays. This brings together in the club rooms students whose national animosities are so strong that at first they could hardly remain in the same room with certain other guests, and the Austrian Club leaders often expected an explosion of words, if not of firearms.

At the end of the year, the foreign Unions were asked if they wished to continue next year. Their affirmative reply was enthusiastic. In the melting-pot

of the Forum, in the friendly atmosphere of the Friends Center, young people of 22 nations have come together as in no other spot in Vienna, and have learned both by lecture and by intercourse of each other's country and people. It is hoped that the students from each country will get from this friendly fellowship with students from other countries an understanding of what good their country receives from and can give to other countries.

CENTENNIAL CELEBRATION

After weeks of anticipation and preparation, at last the day of July 17 arrived finding many folks astir early, getting the last things in readiness for the celebration of the one hundredth anniversary of the founding of West Union Meeting. Much had been done for the comfort and pleasure of the guests who began to arrive by 9:30. The meeting of White Lick Quarterly Meeting and the churches of Monrovia, Indiana, joined in the services of the day. Approximately five hundred people were present during all or part of the day.

The meetinghouse was decorated with spinning wheels, photographs of the old meetinghouse and members of other days, while everywhere were beautiful flowers and greenery. At noon, three long tables, placed on the lawn east of the meetinghouse, were spread with a most bountiful and appetizing dinner, such as is not often seen.

The pastor, Bernice O. Riddle, presided at both morning and afternoon services. Richard R. Newby, General Superintendent of Western Yearly Meeting, was present throughout the day and gave the morning message with thoughts of the past and its leaders, with encouragement and inspiration in the application of Quaker principles to the problems of today. In the afternoon, Lena Hadley gave the historical sketch of the meeting which was most interesting in so many ways. Some of the descendants of the founders are members of the meeting at present, some returned for the day, while there are others in all parts of the country. Prof. Laurence Hadley gave the address on "Lessons from the Past," using the characters of George Fox and Elizabeth Fry. Special music throughout the day was given by Jeanette Edwards Hampton, John Van Den Bosch and the Sunday school orchestra.

Two former pastors, Edna Redick of Greenfield, and John Compton of Carmel, were present. Lydia Taylor Painter, a member of the meeting who had not been able to attend services for months was present for the morning service. Many friends from far and near who came back to West Union once again, added much to the pleasures of the day.

YOUNG FRIENDS TAKE SOUNDINGS

Western New York Young Friends Initiate Annual Conference On Lake Cayuga

Not more than a mile north of Union Springs, New York, on Lake Cayuga is a great stone house. For eighty-five years it has been there, and today, having become vine-covered and consequently more charming with age, it is barely excelled in beauty by the acres of green that surround it and reach out to hedges and more green. About the lawn are trees, elm, maple and pine, all towering, and certainly larger than the soul of man, yet sympathetic and inspiring. Beyond, toward the West, the water of Cayuga gleams through other trees on nearby knolls.

Here, through the graciousness of Mr. and Mrs. Hopkins, the resident owners of this estate, the Young Friends of Western New York held their 1932 Conference, July 29 to August 1. It is the first regional conference that these Young Friends have held, and it was the highest success, both because of the low cost of registration and the large local interest developed. This low cost was attained through the low transportation expense of those attending, all of whom lived within 125 miles of Union Springs; through the ability of those attending to contribute food from their homes; and through the utilization of local talent for leadership.

Ruby Gilmer, of the Enfield Larger Parish, Elizabeth Hazard, Yearly Meeting Field Secretary, and Bruce Hadley, pastor of Poplar Ridge Meeting are immediately responsible for this year's conference, having attended to the innumerable details that accompany the congregation and billeting of half a hundred people.

Young Friends from Batavia, Gasport, Farmington, Poplar Ridge, and Perry City had registered by late Friday afternoon, and there were perhaps forty of them who plunged into the lake before the evening meal. Later, in the lingering twilight, vespers were held on the lawn. A deep reverence settled over the group and the Presence in the Midst was very real, as in silence the Young Friends sat elbow to elbow in a worshipful hour. Following this, William J. Reagan, Principal of Oakwood School, introduced the theme of the conference, "Soundings for Our Course," and he applied it to the need for young people to assume their responsibilities and thereby develop purposeful lives.

Before taps for retirement, Masao Yamada, young Hawaiian Friend affiliated with Poplar Ridge Meeting, led a

period of group play which developed genial informality amongst the newly acquainted.

Saturday breakfast was served on the tables under the trees in a flood of sunshine and happiness and good fellowship. That morning Arthur Hammond, pastor of Farmington Meeting, lectured further on "Soundings for Our Course," illustrating the influence of other personalities on the moulding of character. Following this lecture, the conference was divided into four groups: High School, College, Non-College and Adults, which were conducted by William J. Reagan, Ruby Gilmer, George H. Wood and Masao Yamada respectively. These groups were exceptionally beneficial because of the intimate discussion of problems which confront young people in their lives and in their relationship to their home Meetings.

The day throughout was interwoven with periods of play, discussion and worship. In the afternoon Helen Hazard conducted a nature study hike. Towards evening the entire group (fifty-four had now registered) went to the lakeside for a camp supper in the twilight. Each Meeting group presented an extemporaneous feat or dramatic sketch, after which Charles Baker of Ithaca directed group singing around the blazing camp fire. Later, as the fire settled into a mere glow, so the party turned from jocosity to quiet and worshipful meditation. The spirit of God was over all and in all, and the silence was broken only by those who were moved to voice their innermost thoughts. What was not spoken in that period seemed, as William J. Reagan afterward pointed out, as meaningful as that which had been said.

Sunday, the third day of the conference, was filled with more spiritual uplift. Further discussion groups and Meeting were held in the morning, recreation after dinner, and an Interest Group later in the afternoon. As the sun set, the group turned once more to vespers, and after that to an open fire and singing on the lawn under the trees. This period was brought to a close with an inspirational talk by William J. Reagan, and shortly after, all quietly retired.

Monday dawned, and with it rose the Young Friends to greet it in a final sunrise meeting. High on a hill where only the beauties of Nature meet the eye, the group sat close together in Christian silence until one by one many of them told what the conference had meant to them and how the new ventures had affected their courses. Truly the Young Friends had taken "soundings," and no one who saw them part that morning could doubt that the "soundings" had altered their paths and had made them more determined to live worth while lives as they returned to their homes. Thus

(Continued on page 601)

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WORD OF APPRECIATION

Editor, THE AMERICAN FRIEND:

Isn't that a gem given us by Edith L. Webb in the July 28 issue? A thing of marvelous beauty and truth! I thought, in order to make way for such a poem as that, it was worth your while through all these months, years maybe, to open the paper to under par verses (my own included) which have preceded it. Others are worth while too, *very* much so. In fact, I love verses and always in picking up the paper look first for poetry, as I also do with magazines which come to my desk at the library. I am thanking you for giving me such pleasure.

The poem in the same issue by Glenn Wilmer Douglass is fine, too. I had just laid down Rufus Jones' book in which I had been reading at the moment his chapter on the God of Mystical Experiences, when I found this "To the Mystics" in THE AMERICAN FRIEND which the mail had just brought. It just fits, and so I rejoice in it. As a matter of fact, THE AMERICAN FRIEND always fits—I love it.

ANNA M. GARRETSON.

La Habra, California.

WHAT HAPPENED IN WASHINGTON

Editor, THE AMERICAN FRIEND:

So many readers of THE AMERICAN FRIEND are discussing the handling of the bonus army in Washington that they will value the observations of Phillips Bradley, Professor of Economics at Amherst College, made in Washington on July 30 and reported in the following interview.

"There are three myths coming from Washington. As told by men in B. E. F. they are these:

Myth 1. First the Marine Corps was called out and then the Navy, to oust the men from the camp. Every man refused. Then the Army. Every man refused. Finally a National Guard unit of young men from the training camp was called, most of them boys in their teens.

Myth 2. The Washington police guarding the camp had been unarmed under the direction of the Chief of Police until he was ordered by those higher up to arm the men. Everyone in camp saw this happen.

Myth 3. When the soldiers came to oust the men from the camp on Thursday, the 28th, they approached over the bridge from above the camp. From this position they threw tear gas bombs and incendiary bombs down from the bridge

and it was these bombs that started the fire.

Whether these myths are true or not they are believed by the men and one thing is undoubtedly true—that the men have left Washington bitter and ready for violence. As always, the resort to force and violence stirs up force and violence in reply."

J. BARNARD WALTON.

Philadelphia, Pa.

LIQUOR INTERESTS AND MOSLEMS

Editor, THE AMERICAN FRIEND:

In this ancient city of Alexandria where our boat stopped, I motioned to a newsboy selling Arabic papers. He handed me a daily published and owned by a group of Moslem liberals in Egypt. The following headline caught my eye: "Popularizing Intoxicants in Moslem Lands."

The article stated that a few weeks ago a meeting of "The International Liquor Conference" was held in Paris and discussed ways and means for the stimulation of the sale of alcoholic drinks. Among other things the conference decided to make a drive on Moslem and Eastern lands which are still virgin soil as regards the liquor traffic. It was proposed to seek the assistance of Moslem religious authorities and government officials. Moslem leaders were to be urged that religious scruples against intoxicants as stated in the Moslem religions should be set aside as antiquated. The "natives" were to be "educated" to the idea that modern civilization has reached such a stage of development as to make the use of liquor necessary. Government officials especially were to be persuaded to pay no attention to the religious prohibition of intoxicants. The conference at Paris found it necessary to enlighten the Moslem East regarding the benefits of whiskey. It was claimed that mortality rates

were higher among the tee-totalers. Prohibition was to be portrayed as encouraging the use of opium, morphine, hashish and other narcotics. Moslems were to be instructed that abstinence was producing more crime.

Such, in brief, were the arguments and methods proposed in Paris for the "enlightenment" of the East. What a sad picture this makes of the West whose chief interest in the Orient seems to be that of exploitation! Worse than exploitation is the demoralization which will follow. Liquor interests seem to be heartless and unscrupulous everywhere. It is our prayer that their deadly tentacles may not reach the East which is grappling with enough spiritual, economic and social problems without the intrusion of Bacchus. It is gratifying, however, to find the writer of the article, who is a Moslem president of a temperance Society, warning the readers against such false propaganda and against the use of intoxicating drinks.

KHALIL TOTAH.

Ram Allah, Palestine.

YOUNG FRIENDS TAKE, ETC.

(Continued from page 600)

the conference came to a close, and there was in all those who had attended a sentiment of regret that this significant experience should end.

Due to the success of the conference, the conviction became unanimous that another similar conference should be held next year. This was put into permanent form by the election of officers as follows: Robert W. Wood, of Gasport, Chairman; Roy Brooks, of Gasport, Secretary and Treasurer, and an executive committee representing each of the local Meetings in Scipio and Farmington Quarterly Meetings.

ROY BROOKS.

Religion is both reverence and devotion—a reverence in which the self is at once abased and exalted before the greatness and worth of the universal Spirit, a devotion in which the self is at once forgotten and fulfilled in the service of the wider life of mankind.—A. BARRETT BROWN.

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QUAKERDOM • AT • LARGE

It has been announced that Oscar Morland, of the Japanese Consular Service, son of Harold J. Morland, Clerk of London Yearly Meeting, will during October in Tokyo wed Alice Elizabeth, daughter of the Right Hon. Sir Francis Lindley, British Ambassador to Japan.

* * * *

Raymond S. Holding, for many years one of our beloved missionaries in Cuba, but who has been working in the Congregational Church in California for several years, has recently entered upon the pastorate of the Venice Union Congregational Church at Venice, California.

* * * *

Millard S. Markle, head of the Biology Department of Earlham College, has returned from a very interesting and highly profitable summer's trip to Jamaica. He was one of a group of representative American botanists who studied and secured specimens of the plant life in that alluring island which is a botanist's paradise.

* * * *

William J. Sayers and his family are spending a few weeks at Camp Crosley near Winona Lake, Indiana, where he is serving as devotional leader for the boys' camp. They plan to return to Richmond about September 1. During their absence Truman Kenworthy, Irvin Stegall, John R. Webb, and Errol T. Elliott are speaking at the Sunday services at First Friends Church.

* * * *

Katherine L. Haviland of Amesbury, Massachusetts, who has been serving in the Friends Girls School at Ram Allah, Palestine, will return to her work in the department of music for the coming year. Marion G. Lantz of Worcester, Massachusetts, is taking work in the department of Home Economics. Mary E. Mott of Earlham, Iowa, will teach mathematics in the Girls School. These three Friends are planning to sail September 6 on the S. S. *Vulcania*, Italian Line, 1 State Street, New York City. Friends wishing to write them may address letters accordingly.

* * * *

Reference in these columns has been made to the fact that Allan Jacobs, one of our Negro workers in Jamaica, has been in England for some months, during which time he attended the sessions of London Yearly Meeting and has been taking work at Woodbrooke School. During his visit in England he has been circulating freely and acceptably among Friends who have manifested a substan-

tial interest in our Jamaican field of work; so much so, that according to the *London Friend*, he has returned home with the knowledge that they have contributed three hundred pounds for the purpose of establishing a church at Albany, Jamaica.

* * * *

Thomas Que Harrison, of the staff of the National Council for the Prevention of War, has been visiting meetings in the vicinity of Indianapolis. Saturday, August 6, he spoke at Fairfield Quarterly Meeting and at Plainfield Quarterly Meeting. Sunday, the 7th, he preached at First Friends and Second Friends Churches in Indianapolis, and at Center to the Fairfield Quarterly Meeting. Tuesday he met a group of mature Friends in the home of Alvin and Eyelyn Coate of Indianapolis for a lively discussion of the economic situation. Wednesday he addressed the Indiana Yearly Meeting (General Conference) at Fall Creek Meeting near Pendleton. Thursday he met with the young people of Indianapolis and vicinity at the home of Frank and Frances Streightoff. Saturday, August 13 he addressed White Lick Quarterly Meeting at Bethel.

* * * *

The *London Friend* states that all the 9,000 employees at Bournville works were guests during the week at a series of farewell receptions given at his house at Edgbaston by Barrow Cadbury, who retired on July 31st from his chairmanship at Cadbury Bros., Ltd., after completing over fifty years' service in the family firm. In an interview, published in the *British Weekly*, Barrow Cadbury

is reported as saying: "One of the most important changes I have seen in my own time is the increased ability, through education and experience, of people to take responsibility. Fifty years ago, the ordinary workman had neither the knowledge nor the chance materially to help in the general direction of the business. Nowadays, through the trade unions and the operations of our own works councils they have such an intelligent grasp of business that it is a privilege to call them into conference when we are making changes." Barrow Cadbury was asked whether British industry might climb out of its depression by following Bournville methods. He replied: "Model factories, social welfare, garden villages, and goodwill between employers and employees may mean very much, but what we want also is to put an end to the wasteful and unproductive expenditure on armaments, which only breeds fear and ill-will, and to cut down the expenditure by which they are sustained, giving the people generally the opportunity to work and to spend, setting free money for the development of industry, the restoration of the national social services and the expansion of our educational system."

NEWS OF OUR MEETINGS

William C. Hartnett, who has served the Swansea, Somerset, Mass., Meeting as pastor for the past five years, has resigned, and will be glad to communicate with any Meeting desiring a pastor. He may be addressed at Jamestown, R. I.

* * * *

Allen's Neck Meeting, Dartmouth, Mass., has extended a call to James Wild to serve another year as pastor, beginning September 1. The Bible Vacation School was held the last two weeks in July, with an average attendance of forty-one children. The Missionary Society held a Silver Tea on August 4, when Ruth Earle gave an interesting and instructive talk on her work in India. The offering of the children in the Vacation School and the silver collection on August 4 will go toward Ruth Earle's expenses traveling to India in the fall. Dartmouth Monthly Meeting has arranged for a meeting for worship to be held in the Apponegansett Meetinghouse, Dartmouth, Mass., on August 21, at 3:30 p. m.

* * * *

Van Wert Quarterly Meeting was held at Van Wert, Ohio, August 6, with a very fair attendance for harvest time. Good reports of earnest, conscientious,

AFTER THE DROUGHT

It rains: the drops fall gently
On trees and shrubs and flowers;
A grateful earth gives thanks
To the Giver of the showers.

It blows: a breeze is stirring
The blades of leaf and grass;
All human hearts are thankful
The searing heat is passed.

It storms: the clouds hang lower;
They cover up the sun;
The air is cooled by rain drops;
A song of joy is sung.

We feel the cooling breezes,
Inhale the moistened air,
And duly thank the Father
For his unceasing care.

ROSETTE LEPAGE.

South Hamilton, Mass.

efforts were had from all the meetings. In some the gain was more marked than others but in all the meetings the spirit of progress and the determination to "continue on" with increased zeal was manifest. Charles E. Hiatt, our General Superintendent, was with us. His earnest, inspiring message has encouraged us to greater faith and to be most careful to have our daily lives truly represent our Master. The social hour in the well-equipped dining room of the meeting-house was a splendid opportunity to exchange problems and successes and to become better acquainted and was enjoyed.

ARGONIA FRIENDS IN CELEBRATION

The Friends of Argonia, Kansas, on July 30 and 31, celebrated the fiftieth anniversary of the establishing of the Monthly Meeting. The program started Saturday evening with a church supper which was well attended. After a short program of old songs, the time was spent in recalling events of the past. Many spoke of the Christian life and influence of the early fathers and mothers of the Monthly Meeting. Visiting Friends gave testimony to what the meeting had meant to them in other days.

Sunday morning Mrs. Lela Gordon of Wichita, a former pastor, spoke to a full house on, "Our Heritage." Special numbers in song were enjoyed. Letters were read from former pastors and members which inspired our hearts as they spoke of their love and appreciation for the Argonia meeting.

Dinner was served in the basement of the church to 295 persons. At 2:30 the congregation assembled at the High School building as previously announced. After a devotional service, a special song and reading, a pageant, "What the Years Have Brought," was presented in three acts, portraying events in the organization and development of the church. The first act presented the early Friends in silence waiting upon the Lord, the Spirit of Quakerism appears hovering over them pronouncing a blessing and commissioning them to go forward. The second act re-produced the first Monthly Meeting of Green Castle and Argonia which were at first one Monthly Meeting but later separated. The third act presented later sessions of the Monthly Meeting as they met, discussed and solved problems which came before them from time to time. Alden Knight gave a review of the building of the present church building which was erected during the time he was pastor.

The Spirit of Quakerism comes forth again after 50 years and asks for a report of what has been accomplished. The present pastor, Lance B. Brady, gave the

NEW MISSIONARY STUDY COURSES

This coming year missionary groups will study China and the American Indian for Foreign and Home Mission Courses. Each promises to be a most interesting subject. Here are some of the suggested books to be used:

On China

Lady Fourth Daughter of China—Mary B. Hollister.75c cloth, 50c paper
The book accepted by most groups for their study of China.

Living Issues in China—Henry T. Hodgkin. \$1.00 cloth, 60c paper
Friends groups will be particularly interested in this book. It is a discussion of some of the important problems and issues in China and their relation to the Christian Church.

As It Looks to Young China—William Hung, Editor. . . \$1.00 cloth, 60c paper
This study for young people is a treatment of the social and religious questions that Christian youth in China are facing today. Each chapter is written by an outstanding young leader of the Chinese church.

The Young Revolutionist—Pearl S. Buck. \$1.50 cloth, 75c paper
A fascinating story by the outstanding author of the well-known novel, "The Good Earth."

Off to China—Helen Furman Sweet. \$1.00 cloth, 75c paper
Stories, lessons, and activities for Primary children.

On the American Indian

Facing the Future in Indian Missions. \$1.00 cloth, 60c paper
A thought-provoking study of the work and problems of Christian missions among the Indians. This book is the study course for adult groups.

Indian Americans—Winifred Hulbert. \$1.00 cloth, 60c paper
An expression of the thought and aspirations of the young Indians of many tribes, written particularly for young people.

Three Arrows: The Young Buffalo Hunter—E. Ryerson Young
\$1.00 cloth, 75c paper
A fascinating story of the early days of Indian missions. Particularly for Intermediates.

There is much other material not listed here and other courses which will be ready at a later date. Write us for a circular giving a complete description of the various materials.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

answer by calling upon the different departments to give a report of their growth and activities, with the following summary. Fifteen pastors have served the meeting in the following order: John Snaveley, Zachaeus Powell, William Worth, Susie Allen, Daniel S. Pickett, Amos D. Outland, Bertha Stubbs, John R. Wright, John C. Griffin, Alden L. Knight, Wm. F. Pribbenow, Lela Gordon, H. Earl Cox, Daniel and Sadie Pickett and Lance Brady. There is a present membership of 282, a Sunday school enrollment of 212. There are three active C. E. Societies, Young People, Intermediate and Junior, a ladies and Junior Missionary Society,

and a Willing Workers organization. After the reports were given the Spirit of Quakerism admonished them to go forward and labor for another fifty years.

Much of the success of the Pageant is due Mrs. Josie Hoskins and Mrs. Bertha Sumpter who worked it out from the Monthly Meeting records.

The moral problem for the individual is the problem of achieving self-control and a fruitful direction of instinctive desires, either by direct expression or by indirect sublimation.—A. BARRETT BROWN.

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MARRIAGES

BATT-BACHMANN—At Lawrence, Mass., August 13, 1932, Ruth Emilie Bachmann, daughter of Mr. and Mrs. Bernhardt B. Bachmann, of Lawrence, and George Hiles Batt, son of Mr. and Mrs. W. G. Batt, of Richmond, Indiana. Both are connected with the Faculty of Earlham College.

DEATHS

CADBURY—At her home in Moorestown, N. J., July 28, 1932, Anna Moore Cadbury, wife of Benjamin Cadbury, in her sixtieth year. She was a member and an elder of the Monthly Meeting of Friends of Philadelphia for the Western District. Born in Richmond, Indiana, she was the daughter of the late Joseph and Mary Thorne Moore.

NEWSOM—At her home in Azalia, Indiana, Ida Davis Newsom, daughter of the late Thomas L. and Abigail Hall Davis, and wife of Oscar L. Newsom, July 8, 1932, aged seventy-one years. Death was due to arthritis, with which she had been bedfast for the past ten years. She was born near Azalia, received her education at the Sandcreek Seminary and Earlham College, and taught for a number of years. She was married in 1887, and, besides her husband, she is survived by three children, Mrs. Norris McHenry, Miss Edith Newsom, and Howard Newsom, a sister, Mrs. William Reagan, and three grandchildren, all of Azalia. She was a birthright member of the Friends Church and was ever faithful to its teachings and active in its work as long

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

as possible. A woman of intellect, culture, and refinement, she bore her illness with great fortitude, having an outstanding interest in others and keeping abreast of the times.

STUART—At her home in Snow Camp, North Carolina, March 2, 1932, Lydia Allen Stuart, wife of Nathan C. Stuart, after an illness of three months. A birthright member of Cane Creek Friends Meeting, she served in many important offices of the church and for many years was clerk of Western Quarterly Meeting. Her entire life was spent in the home community in her quiet, unassuming manner, and she is greatly missed by friends and neighbors.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum

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Woodlawn Avenue, then walk two blocks south.
Garfield V. Cox, Clerk, 1332 East 56th Street.
Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cin-
cinnati, Ohio. Bible School, 10:15, and Meeting
for Worship, 11:30 a. m. Minister, Leslie D.
Shaffer; address, 2854 Winslow Street, Cincin-
nati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone
Street. Worship 11:00 a. m., Bible School 9:45 a.
m., Christian Endeavor 6:30 p. m. Arthur Kel-
logg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take
Fourteenth car to Joy Road or Clairmount car
to Linwood Ave. Bible School, 10:00 a. m.;
Meetings for Worship, 11:00 a. m. Christian En-
deavor, 6:30 p. m. Send names and addresses of
people coming to Detroit to Donald B. Spittler,
Minister, 13560 Roselawn Ave., Detroit, Phone
Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting
for worship First Day at 11 o'clock. Visitors
welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Ortho-
dox). Member of Five Years Meeting. Corner
13th and Irving Streets, N. W. Meeting for Wor-
ship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45
p. m. Charles S. Easterling, Clerk, 1223 Euclid
Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 211 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock, First-day school at 9:45. Friends
and others interested are cordially invited.